[91 cont.]

582 promiscuity of gatherers corroborative of the ideas of Morgan, is very far from being simple, tending more to confirm the ideas of Kirchoff regarding the greater restriction and regulation of marital relations in societies having a rudimentary economy. In all Seri marriages close consanguineous relatives seem to be avoided. More precisely, a classification of relatives is estab-
582 lished, from which only one group can provide a spouse. To
621 differentiate the Seri system from clan systems and marital
601 classes, in which each member belongs to a fixed class in relation to all the other members, in this system the classification varies with respect to the position of each person, that is to say, it is a true system of kinship. The factors of sex, polarity, generation, relative age, affinity, and consanguinity are involved in it, acting to deny or permit the possibility of marriage. Perhaps because of the small size of the Seri group, only within which are marriages concluded, the kinship system results in a clear identification of all persons by terms that are functions of marital relationships: approximately 50 per cent are excluded for being of the [92] same sex; 30 per cent for being of a distinct generation (very few aged or very young); the consanguineous relatives close to the affinal relatives and married persons are also excluded, leaving only so many persons as possible mates, a situation that is reflected in the kinship terminology.

582 It is not that sexual relations may be prohibited, for
[837] there is relative freedom in extramarital, including prenuptial,
[836] sexual relations, but the "marriage" association, sanctioned by the society and for which there is strong community pressure, has the limitations mentioned. And it tends to be realized, in spite of the disadvantages of the disappearance of sexual liberty, avoidance of near affinal relatives, and the economic obligations that begin upon the conclusion of the marriage.

156 With regard to individual development, this social struc-
155 ture is of such nature that it has well integrated cultural elements that create a very special personality, characterized by improvidence, emotional instability, inconstancy, and feelings of security, dispossession, and dependence.

535 semi-darkness.
123 Soon two little boys joined the dance, stepping up and down in the sand. Lighted only by the flickering flames of the driftwood fires on the shores of this mysterious and dreaded isle, the soft murmur of the sea as a refrain to the wild chanting, the weird circling of glittering eyes, and wild dark faces, presented a scene of uncanny and savage fascination witnessed by white men probably for the first time.

[539] After each stanza there was a short rest. The singing was similar to most other tribal chanting.

582 Bob made the remark that the girl was old enough to be broken in
836 by the old Chief. I said, "How?"
622

He said, when a girl thirteen or fourteen has her menses, the
583 Chief takes her and goes through the family act. This is called
[939] 'breaking her in'. She is then eligible for marriage. A young man desiring marriage has to purchase the girl by giving the father a boat or rifle, both being necessary to the Seri's existence and pro-
535 tection. At the wedding they have sort of a fiesta and much mescal is drunk, which properly solemnizes a wedding.

944 When a girl has a baby it usually comes very naturally and easily,
845 but I remember one girl's first baby was three days in coming, and she suffered a great deal. This was on a subsequent trip. She was staying with many of her people on the mainland and someone asked them if they didn't want a doctor or other help. They said: No, they had one. It was a Medicine Man who chanted over the girl and dug hollows in the sand to fit her heels into. He said that the legs had to be kept apart. This was all he did. But ordinarily there is no trouble, and if a baby is born at noon the mother is up and doing, and cooks supper
[513] for her lord and master. The men treat their wives with kindness and each shares with the other any delicacy.

462 In Seriland domestic duties are reversed from the usual Indian
[383] methods. The men get the water and the women get the wood. This con-
[482] sists mostly of driftwood gathered along the shore, and it is a picturesque sight to see a string of women and girls bringing in loads of wood in baskets on their heads at sunset.

622 There are no plural marriages, but sometimes when a Chief is old,
515 or rather when his wife is old and can have no more babies, he can take a younger woman as his wife. The present Chief is getting old now, almost too old to break in the girls, so they may get a younger man. This might be called the perquisites of office. He takes the cream.

832 They hunt lice in the head and eat them. This is said to increase
825 the amorous desires. The penis of the male turtle is cut out and dried. This is pounded and pulverized and placed in the food of the women. This is said to arouse a desire for a man and the family sex.